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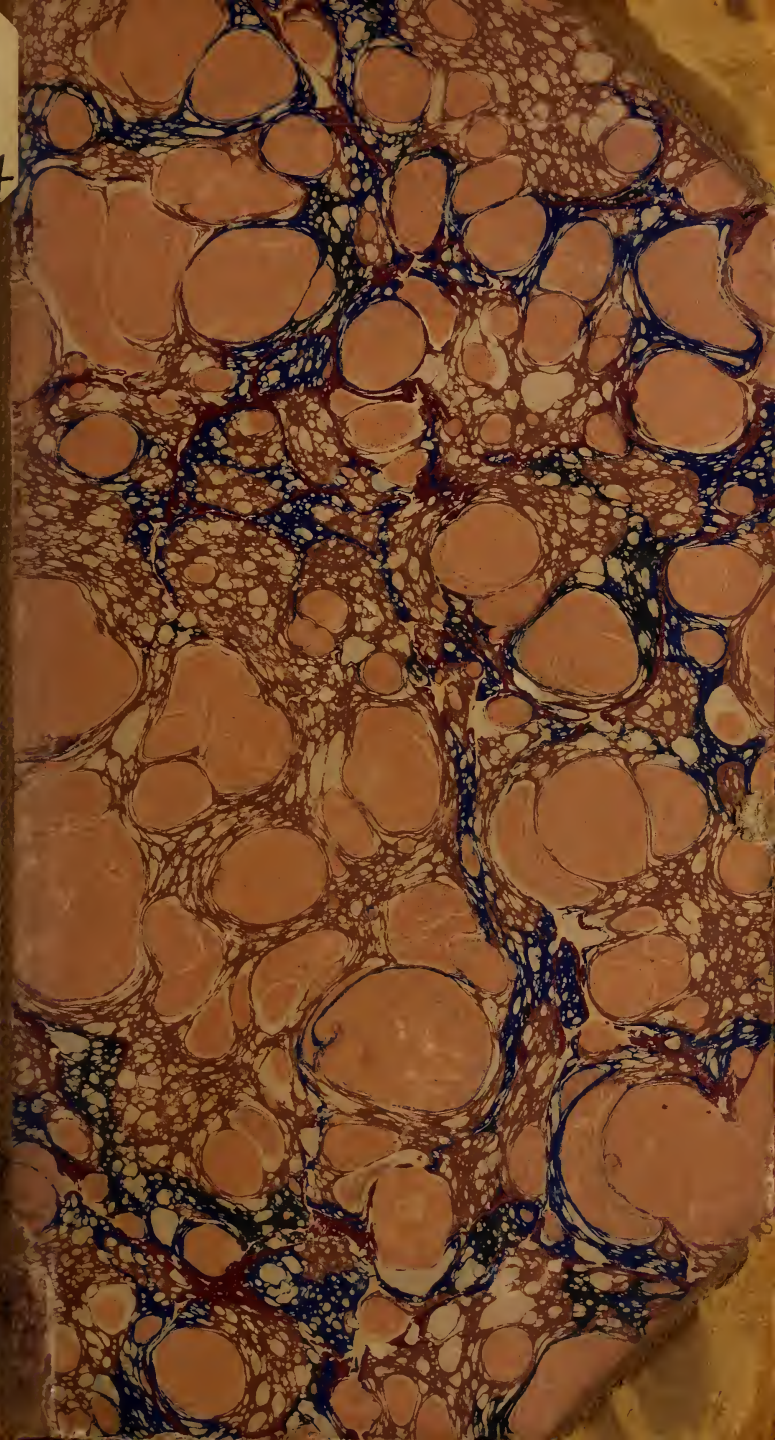
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ANALYSIS
OF
"ESSAYS AND REVIEWS."

LONDON

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ANALYSIS
OF
"ESSAYS AND REVIEWS"

BY
GEORGE ANTHONY DENISON, M.A.
VICAR OF EAST BRENT, AND
ARCHDEACON OF TAUNTON.



LONDON:
SAUNDERS, OTLEY, AND CO.
66 BROOK STREET, HANOVER SQUARE.
1861.

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ANALYSIS
OF
"ESSAYS AND REVIEWS."^a

THE book consists of seven "Essays and Reviews," six of which were written by clergymen of the Church of England.^b

^a "Essays and Reviews. London: John W. Parker and Son, West Strand, 1860. [The authors reserve the right of translation.]" The book is now published by Longman, Green, Longman, and Roberts, London, 1861, and has reached its ninth edition.

^b "The Education of the World." By FREDERICK TEMPLE, D.D., Chaplain in Ordinary to the Queen; Head Master of Rugby School; Chaplain to the Earl of Denbigh.

"Bunsen's Biblical Researches." By ROWLAND WILLIAMS, D.D., Vice Principal and Professor of Hebrew, St. David's College, Lampeter; Vicar of Broad Chalke, Wilts.

"On the Study of the Evidences of Christianity." By BADEN POWELL, M.A., F.R.S., Savilian Professor of Geometry in the University of Oxford.

"Séances Historiques de Genève. The National Church." By HENRY BRISTOW WILSON, B.D., Vicar of Great Staughton, Hunts.

"On the Mosaic Cosmogony." By C. W. GOODWIN, M.A.

"Tendencies of Religious Thought in England, 1688—1750." By MARK PATTISON, B.D., Rector of Lincoln College, Oxford.

"On the Interpretation of Scripture." By BENJAMIN JOWETT, M.A., Regius Professor of Greek in the University of Oxford.

Note on "Bunsen's Biblical Researches."

The following notice "To the Reader" is prefixed to the first and to the succeeding editions, including the ninth, or present, edition.

"TO THE READER.

"It will readily be understood that the authors of the ensuing Essays are responsible for their respective articles only. They have written in entire independence of each other, and without concert or comparison.

"The volume, it is hoped, will be received as an attempt to illustrate the advantage derivable to the cause of religious and moral truth, from a free handling, in a becoming spirit, of subjects peculiarly liable to suffer by the repetition of conventional language, and from traditional methods of treatment.

Upon this notice "to the reader" it is to be observed:—

1. That the independent character of the several "Essays and Reviews," as set forth in the first paragraph of the above notice, must be limited to them as "written," and previous to their first publication; because *in*, and *from the time of*, their first publication, as appears from the second paragraph of the notice, they have been presented in one volume—such volume being declared to have one specific object and purpose—and have been arranged under a common table of contents.

2. That, having regard to the fact of this formal declaration of a common object and purpose, and to the further facts that no one of the several "Essays

and Reviews” of which the volume is composed has been withdrawn, and that the volume has passed through nine editions, the several “Essays and Reviews” must be taken to be so identified with one another, in respect of such common object and purpose, as to form successive chapters of one and the same book.^a

I proceed to examine the method by which this common object and purpose has been carried out in the book.

I examine:—

1. What is the structure, arrangement, and argument of the volume.
2. What is the argument of the several treatises composing the volume, as parts of the main argument.
3. Whether specific passages be found in the book, being parts of the argument of the several treatises, which deny, contradict, or disparage the Inspiration and Authority of, or are, generally, contrary to, Holy Scripture, and which are in other respects also contrary to the doctrines of the Church of England, as these have been set forth in her Book of Common

^a An instance of the oneness of the object and purpose of the several treatises of which the volume is composed, is found in the fact that the expression of the idea, “the education of the world,” appears in at least fourteen passages—in every Essay, more or less. In one passage (Essay VII. p. 387) in the exact words; in four other passages (Essay II. pp. 51, 77; Essay V. pp. 250, 253), in words precisely equivalent.

Prayer and administration of the Sacraments, and in her Articles.

The above is the logical order of the examination of the book, and it is the order which I pursue as necessary to any exact and sufficient account of its contents.

FIRST HEAD OF EXAMINATION.

Structure, Arrangement, and Argument of the Volume.

¹ The Education of the World.

Essay I.¹ affirms three preliminary principles:—

(a) That the judging and deciding power in man is the educated intellect of “manhood,” guided and “governed” by “the spirit or conscience” of the individual man:² and that it is the office of this power to measure truth by applying thereto the standard of human knowledge and science.

² Pp. 31, 32, 33, 34, 35, 36.

(b) That the subject matter of such judging and deciding power, in respect of all things pertaining to the religious life, is “the Bible.”³

³ Pp. 44, 48.

(c) That “the Bible” has had a “perverted use;”^{4 a} and that it is necessary to apply to It

⁴ P. 47.

^a This “perverted use of the Bible” is identified, pp. 46–7, with the establishment and the use of dogma; and “dogmatism” is opposed to “toleration.”

a new principle of interpretation, in order that¹ “the blunders which may have been fastened on It by human interpretation” may be “cleared away.”^a

Then—

Essays II., III., IV., V., VI. are severally directed against examples of this “perverted use of the Bible.”

Essay II. against such “use of the Bible”² as the sacred history of the dealings of GOD with man, including miracle and prophecy.

Essay III. against such “use of the Bible”³ in respect of miracle, as the principal “external evidence.”

Essay IV. against such “use of the Bible”⁴ in respect of the office and authority of the Church.

I had always thought that “toleration” consisted in possessing dogma, but not forcing it “ab extra” on other men’s consciences. But the idea of “toleration” disclosed in the Essay is that of not having dogma at all.

In what manner “toleration” can exist apart from the possession and the use of “dogma” by those who “tolerate,” I profess myself unable to comprehend.

^a It is allowed (p. 47-8) that “the hold of the Bible upon the minds of believers, and its power to stir the depths of the spirit of man,” may be “much weakened at first” by this process. It is affirmed that, nevertheless, these must be “immeasurably strengthened in the end.” It is needless to add any comment upon such a statement as this. Compare Essay VII. p. 375.

² Bunsen’s Biblical Researches.

³ On the Study of the Evidences of Christianity.

⁴ Séances Historiques de Genève. The National Church.

¹ On the
Mosaic
Cosmo-
gony.

Essay V. against such “use of the Bible”¹ as The Book of GOD’s Revelation; the particular instance of Revelation, and of belief therein, selected for the argument of the Essay, being the Mosaic Cosmogony.

² Tenden-
cies of Re-
ligious
Thought
in Eng-
land, 1688
—1750.

Essay VI. against such “use of the Bible”² as assigning the province of reason, and as defining the limits of religious thought.

Then —

Essay VII. prescribes the rules to be laid down by the judging power for its own interpretation of the Bible in order to the right use of it, as opposed to the hitherto “perverted use.”³

³ On the
Interpreta-
tion of
Scripture.

The subject of the volume, as a whole, is contained in a passage,—

“how and what GOD really has taught mankind; and whether anything beyond that which man is able and obviously intended to arrive at by the use of his natural faculties.”^a

That is to say, whether there be any Revelation; and, if any, what is the manner and the matter of it?

This is the inquiry which the book tells us has to be “satisfied.”⁴

⁴ P. 209.

^a Essay V. p. 209. Compare pp. 257, 258, Essay VI., where the deistical position is cited as giving the negative answer to the latter part of this query. See also pp. 51, 52, Essay II.; p. 92, ditto; p. 113, Essay III.; p. 331, Essay VII.

Such "satisfaction" the book contemplates as attainable by means of the application of the intelligence and knowledge of educated minds to inquiries into the fact and the nature of Revelation; and by no other means.

The essential character of the book, therefore, consists in the proposal to "handle freely"¹ the Bible, as claiming to be the Record of Revelation; and the proposal is rested on the ground that the old method of handling the Bible is a "perverted" method, and, as such, has failed; has become obsolete, and is inapplicable to the "manhood of the world."

¹ Notice
"to the
reader."

This is the foundation laid in Essay I.; which, having been instanced and illustrated in Essays II., III., IV., V., VI., is brought to its climax in Essay VII.

The denial or disparagement of particular doctrines flows naturally out of the main argument of the book, and of its several parts; and is, logically speaking, not the essence but, a necessary accident of the book.

Accordingly, the book deals with doctrine in one or other of the ways following, each of which is an instance of the application of human knowledge and science as the proper measure of religious truth.

(a) By way of rejection absolute—*e.g.* the Doctrine of Miracles, *on the ground* that such

doctrine is irreconcilable with the principles of human knowledge, and with the deductions of modern science.¹

¹ Essay III.

(b) By way of rejection, “sub modo”—*e.g.* the Doctrine of “Justification by faith.”²

² Essay II. p. 81.

“Sub modo”—that is to say, *on the ground that* the *old* form of the doctrine is incompatible with an enlightened view of Scripture, it is concluded that it is necessary that it be cast in a *new* form to obviate this objection.^{3 a}

³ Essay II. pp. 80, 81, 83, 87.

(c) By way of question proposed—*on the ground that* it yet awaits the decision of the educated intellect, in respect of any given doctrine, whether there be any such doctrine or not—*e.g.* the Doctrine of predictive Prophecy.⁴ This manner of question is extended to Revelation itself; *i.e.* whether there be, properly speaking, any such thing as Revelation or not.⁵

⁴ Essay II. pp. 65—67.

⁵ Essay V. p. 209 ; compare Essay VI. pp. 257, 258, and Essay VII. p. 331.

It appears to be impossible to understand upon what principle the Bible, *as a whole*, is taken to be of Divine Authority, and accepted as containing, *à priori*, the knowledge necessary to the religious life; while, at the same time, the Divine Authority of *the*

^a (a) and (b) run up into one another—*e.g.* to modify the doctrine of Satisfaction by the Blood of CHRIST, is to reject it absolutely; inasmuch as it does not admit of modification.

several parts of which the Bible is composed is either directly impugned, or denied; or the truth of each part is subjected to the test of human knowledge and science.

There is a contradiction here, which, according to the simplest rules applicable to the use of the reasoning faculty itself, is fatal to the argument of the entire book.

SECOND HEAD OF EXAMINATION.

General Argument of the Several Treatises as Parts of the Main Argument.

ESSAY I.—THE EDUCATION OF THE WORLD.

The general argument of this Essay—in so far as it is within the limits of the present inquiry—is concerned with the account of the process of the formation of character.

- (a) (1) It *omits* from that account certain chief verities of the religious life.
- (2) It *excludes* from that account other such verities.
- (b) It advances the reason and “the spirit or conscience” of “manhood” to a position in which it becomes their office to “handle

¹ Notice "to reader."

freely "¹ revealed Truth: thus initiating, and laying the foundation, and containing the germ of the teaching of the rest of the volume.

I proceed to elucidate and to establish the two positions (a) (b) above affirmed.

(a) (1) *Omission of Verities.*

Our Blessed LORD is introduced into the scheme of the Essay as "the Example" of the world. He is nowhere introduced into it as "the Saviour of the world;" as having made Satisfaction for sin; nor again, as having bestowed upon man the Gift of the Spirit of Grace.

² P. 5.

Again, although, in speaking of "the manhood of the world," "the Gift of the Spirit," and "the teaching of the Spirit within"² as "guiding the human race *when left to itself*," be mentioned; yet what is meant by "the Gift of the Spirit," and to what extent, or whether to any extent, "the teaching of the Spirit within" be the law of "the spirit or conscience" of the individual man, are things nowhere taught.

Indeed, in one place the "enlightenment" of "the conscience, the supreme interpreter," is represented not as a Gift at all, but as a possible duty: viz.

“whom (the conscience) it may be a duty to enlighten, but whom it can never be a duty to disobey.”¹

¹ P. 45.

Another instance of omission of a chief verity—one which the peculiar character of the volume under consideration makes it especially necessary to notice—is, that, in insisting upon the temptations of man, the Essay passes by without notice the principal temptation, viz. the temptation to intrude reason into the province of faith; to doubt and question GOD’S Revealed will; the temptation to “tempt GOD.”²

The Essay not only omits all notice of this temptation, but advances another temptation into its place.³

I call attention to the fact that the book is, throughout, a remarkable example of the prevailing power of the particular temptation which is thus set aside.

² St. Luke
iv. 9—13;
St. Matt.
iv. 5—7;
Deut. vi.
16; Exod.
xvii. 2—7;
1 Cor. x.
9; comp.
Genesis iii.
4, 5, 6, and
1 St. John
ii. 16.
³ Pp. 7,
13, 14.

(a) (2) *Exclusion of Verities.*

Faith, as a Gift of GOD, and as a communicated Principle, whether by Sacrament or otherwise, is allowed no place in the formation of character.

Whatever place is assigned to faith in the scheme of the Essay, it is only to faith, as derived from ex-

perience, through a reasoning process, guided and governed by "the spirit or conscience."¹

¹ Pp. 32,
33, 34.

And this manner of "faith" is limited to "manhood;" because, as is affirmed, it is in manhood only that we can apply the reasoning process to the forming of "principles of faith;"² such faith, therefore, finds no place in "childhood"^a or in "youth."³

² P. 22.

³ P. 21.

In what manner the theory of the Essay can be made to consist with the doctrine of Baptism, or of laying on of hands in Confirmation, or of Holy Communion, is not attempted to be explained, and does not appear.

It remains that—faith, as a Gift of GOD, and as a communicated Principle, whether by Sacrament or otherwise, being thus excluded, and the faith of reason and experience being limited to "manhood"—a very large portion of those born into the world—even of those having Christian parents, "baptized into JESUS CHRIST,"⁴ and brought up as Christians, live and die without any manner of faith at all; ⁵ depending for the hope and the inner strength of the soul upon "discipline"^b and "example," with nothing given them to assist and establish the power

⁴ Rom. vi.

^{3.}
⁵ Compare
1 S. John
ii. 12, 13,
14.

^a Compare p. 387, Essay VII.; "He (the child) is led by temporal promises, believing that to be good is to be happy always."

^b Thus the duty and habit of *prayer* in the child is put on the same level with his learning his lessons.—P. 5.

of good, or to counteract and enable them to overcome the power of bad discipline or example.

(b) *Supremacy of "the Spirit or Conscience."*

The passage of the Essay, p. 5, has been already noted and commented upon.

It remains to instance passages in which either —

1. "The spiritual power within us" is identified with "the voice of conscience," or in which—

2. "The spirit or conscience" of the individual man is spoken of as the supreme arbiter of conduct, "without appeal except to himself."

An instance of (1) is found :

"For that in ourselves which we choose as the nearest analogy of God, will, of course, be looked on as the ruling and lasting part of our being. If He be one and spiritual, then the spiritual power within us, which proclaims its own unity and independence of matter by the universality of its decrees, must be the rightful monarch of our lives; but if there be Gods many and Lords many, with bodily appetites and animal passions, then the voice of conscience is but one of those wide-spread delusions which, some for a longer, some for a shorter period, have, before now, misled our race." ¹

Instances of the second are found (speaking of "the youth").

1. "He cannot walk by reason and conscience alone ; he still needs those ' supplies to the imperfection of our nature ' which are given by the higher passions." ¹
- ¹ P. 21.

It is distinctly implied in this passage, that "the man" *can* "walk by reason and conscience alone."

2. "From the storehouse of his youthful experience the man begins to draw the principles of his life. The spirit or conscience comes to full strength and assumes the throne intended for him in the soul. As an accredited judge, invested with full powers, he sits in the tribunal of our inner kingdom, decides upon the past, and legislates upon the future without appeal except to himself. He decides not by what is beautiful, or noble, or soul-inspiring, but by what is right. Gradually he frames his code of laws, revising, adding, abrogating, as a wider and deeper experience gives him clearer light. He is the third great teacher and the last.

- "Now the education by no means ceases when the spirit thus begins to lead the soul ; the office of the spirit is in fact to guide us into truth, ^a not to give truth." ²
- ² P. 31.

3. "But even if they could appeal to a revelation from heaven, they would still be under the law : for a revelation speaking from without and not from within is an external law and not a spirit." ³
- ³ P. 36.

4. "The time was come when it was fit to trust to the conscience as the supreme guide, and the yoke of the mediæval discipline was shaken off by a controversy which, in many respects, was a repetition of that between St. Paul and the Judaisers." ⁴
- ⁴ P. 42.

^a The words "guide into truth," applied by our LORD (St. John xvi. 13) to The Holy Spirit, are applied in the Essay to "the spirit or conscience."

The passage in p. 45 has been cited above.

Thus the teaching of the Essay, though it recognises in one place, in general terms, and as applied to "the manhood of the world," "the Gift," and "the teaching of the Spirit," either confounds these throughout with the possession and the exercise of the natural "spirit or conscience" by the individual man, or asserts that such possession and exercise are *of themselves* sufficient for the guidance of man.

Such confusion and such assertion are, alike, the negation of the Office of THE HOLY SPIRIT. That it is the assertion, and not the confusion, which is found in the Essay, appears from a passage in which the process is detailed, whereby the "leading doctrines" and "the principles of conduct" of the Church have been "determined" and established.

"From the very first, the Church commenced the task by determining her leading doctrines, and the principles of her conduct. These were evolved, as principles usually are, partly by reflection on past experience, and by formularising the thoughts embodied in the record of the Church of the Apostles, partly by perpetual collision with every variety of opinion."¹

¹ Pp. 40,
41.

The process is here described as simply a human process. It is spoken of as a "career of dogmatism;"² is compared with "the hasty generalisations" ² P. 41.

¹ P. 41. of early manhood;”¹ and, in one respect, is plainly implied to be not “justifiable.”

The censure is a natural consequence of the affirmations.²

The office of the Early Church (which is thus affirmed to be only a human agency) is limited in the Essay to the denial of “then prevailing heresies.”^a

Consistently with this view of the position and the office of the Church, a right of development is claimed for it from time to time: and it is intimated that the use of such development is to rid the Church of those incumbrances upon her free action, which are analogous to “the hasty generalisations of early manhood.” The right of development is claimed here³ nominally for the Church, but really for every individual member of it; it is denied to “the Church,” but claimed, as here, for the individual members of it in Essay IV. p. 187.

Another part of the general argument of the Essay is the assertion that, if the revelation of our LORD had been —

“Delayed till now,” it “would assuredly have been hard for us to recognise His Divinity.”⁴

^a How an agency only human can be a judge of “heresies” is not explained.

Again, *ibid*:

"The faculty of Faith has turned inwards, and cannot now accept any outer manifestations of the truth of God." ¹

¹ P. 24.

Again:

"Had our LORD come later," the "truth of His Divine nature would not have been recognised." ²

² P. 25.

It appears to me that such statements as these are presumptuous and dangerous; and this remark is to be extended to the passage following —

"The conviction of the unity and spirituality of God was peculiar to the Jews among the pioneers of civilisation. Greek philosophers had, no doubt, come to the same conclusion by dint of reason. Noble minds may often have been enabled to raise themselves to the same height in moments of generous emotion." ³

³ P. 11.

It applies also to another part of the general argument of the Essay, which is a disparagement of "the Church of the Fathers: "

"Men are beginning to take a wider view than they did. Physical science, researches into history, a more thorough knowledge of the world they inhabit, have enlarged our philosophy beyond the limits which bounded that of the Church of the Fathers. And all these have an influence, whether we will or no, on our determinations of religious truth.^a There are found to be more

^a "Our determinations of religious truth" have, then, still to be made. See below, p. 47.

things in heaven and earth than were dreamt of in the patristic theology. God's creation is a new book, to be read by the side of His revelation, and to be interpreted as coming from Him."¹

¹ P. 44.

and to the assertion —

"Had the Bible been drawn up in precise statements of faith, or detailed precepts of conduct, we should have had no alternative but either permanent subjection to an outer law, or loss of the highest instrument of self-education."²

² Ibid.

Another part of the general argument of the Essay is the application to the Bible of the eclectic principle, on the ground that the understanding and the use of the Bible have yet to be "determined" by "investigation, philosophical, scientific, historical."³

³ P. 47.

For the language of the Essay, it is, in more places than one, confused, illogical, and contradictory.^a It is free, except in the first of the two instances just quoted (p. 44), from the painful tone which pervades the other Essays.^b

The design of the Essay is clear, viz. that of insisting upon the right to subject the decisions of

^a This remark is to be extended to the book generally.

^b *E. g.* : p. 1, "destined;" p. 4, at bottom; p. 32, "youth," "principles;" p. 40, confusion of infallibility of Church Catholic with that of particular Churches.

all questions of the religious life to "the spirit or conscience" of the individual man,^a as being the supreme arbiter from whom there is no appeal.¹ ¹ P. 31.

It is in this respect that it lays the foundation of the teaching of the rest of the volume, and has, therefore, not inaptly nor inartificially, been made to occupy the first place in the book.

It is not necessary to examine or comment upon the supposed analogy of eras of the world to the childhood, the youth, and the manhood of the individual man, further than to observe, that the basis upon which it has been attempted to found such analogy being unsound throughout (as appears from the above account of the General Argument of the Essay), the analogy itself disappears.

ESSAY II. — BUNSEN'S BIBLICAL RESEARCHES.

*General Argument. — Review.*²

It is not so much the question of the Inspiration or of the Authority of the Bible which is raised in this Essay, as a question which is prior to both;

^a *I. e.* the "educated" or "intellectual" man, whatever this may mean. What is to become of the uneducated man is not explained.

² The Reviewer adopts his author in all essentials, and in pp. 56, 62, 70, 77, 84, goes beyond him.

¹ P. 62. that is to say — whether “our Bible”¹ be the Bible; and a yet further question still, that is to say, whether there has been, or be now, any book in the world which is properly called “The Bible,” *i. e.* GOD’S book, as distinguished from all other books, in that it is the infallible record of His Supernatural Revelation, once made, delivered by “holy men of GOD,” through Inspiration of THE SPIRIT, committed to the Church with its evidence of Miracle and Prophecy, and not to be “added to” or “diminished from;” or whether what is called the Bible, *i. e.* the Book of GOD’S Revelation, be anything more than a record of GOD’S dealings with man in successive ages, as these dealings have been and are manifested in the gradual growth and development of man’s natural powers of judgment and conscience, and in his progress in scientific attainment^a; such record requiring, in order to its true elucidation and development, continual review, correction, adjustment, and interpretation, as the world advances to maturity.

To establish this latter view of what is meant by “The Bible” is the object of the Essay, so far as

^a P. 78: “The Bible is, before all things, the written voice of the congregation.”

Compare Essay I. p. 45. “The current is all one way — it evidently points to the identification of the Bible with the voice of conscience.”

this may be gathered from its contents and course of reasoning.

The argument of the Essay involves, by necessary consequence, the lowering of the Sacred History to the level of human histories, and the rejection both of Miracle and of Prophecy, "whether secular or Messianic,"¹ in its proper—that is, in its predictive — character. P. 67.

Accordingly the Miracles of the Old Testament are put aside in the Essay, as being liable to suspicion, and requiring proof other than that upon which they have been received;² or, rather, as incapable of adequate proof;³ and, further, as inconsistent with the true course of God's Providence in "training mankind;"⁴ and Prophecy is reduced to history of past or of contemporaneous facts, which have, some of them, found their counterpart in the history of our LORD Himself, or of His Church. P. 50.
P. 51.
Pp. 52,
77.

The rationalistic process thus freely applied to the Old Testament, is no less freely applied to the New Testament; and the Doctrines of the Fall;⁵ Original Sin;⁶ the Incarnation;⁷ of the Atonement;⁸ of Redemption;⁹ Satisfaction;¹⁰ Propitiation;¹¹ Justification;¹² Regeneration;¹³ Salvation;¹⁴ Resurrection;¹⁵ and generally the whole Doctrine P. 88.
P. 88.
P. 82.
P. 80.
P. 83.
Pp. 80-87.
P. 81.
Pp. 80-81.
P. 81.
P. 81.
P. 81.

of the Communication of Grace by Sacrament or otherwise, receives a new interpretation; one consistent, indeed, with the rationalistic principle, but one, not only unsupported by but, contrary to Holy Scripture and the voice of the Church.

The impossibility of reconciling such a method of treatment of the Jewish Scriptures as is found in this and others of these "Essays and Reviews," with reverence and faithful keeping of the Gospels and the other Scriptures of the New Testament, in which the Jewish Scriptures are cited and appealed to continually, is left without attempt at explanation, and, indeed, without notice.^a

ESSAY III.—STUDY OF THE EVIDENCES OF CHRISTIANITY.

General Argument.

THE argument of this Essay is to be described as destructive of a principal ground of fixed belief. It

^a *E.g.* compare what is said about Jonah (p. 77) with our LORD's words about him, St. Matt. xii. 38-41, xvi. 4.

In Essay IV. p. 201-2, the explanation is hazarded that such citation and appeal have been made by our LORD and His Apostles, "without either denying or asserting the literal truth" of what is cited or appealed to: and that the true account of such citation and appeal is probably to be found in the application of the ideological principle.

contends against an external evidence of Revelation, *i. e.* against Miracles; and concludes not against Miracles only in the ordinary acceptation of the term, but against Creation itself, the great original Miracle.

“The first dissociation of the spiritual from the physical was rendered necessary by the palpable contradictions disclosed by astronomical discovery with the letter of Scripture. Another still wider and more material step has been effected by the discoveries of geology. More recently the antiquity of the human race, and the development of species, and the rejection of the idea of ‘creation,’ have caused new advances in the same direction.¹

¹ P. 129.

“In all these cases there is, indeed, a direct discrepancy between what had been taken for revealed truth and certain undeniable existing monuments to the contrary.

“Yet it is acknowledged under the high sanction of the name of Owen,² that ‘creation’ is only another name for our ignorance of the mode of production; and it has been the unanswered and unanswerable argument of another reasoner that new species *must* have originated *either* out of their inorganic elements, *or* out of previously organised forms; *either* development *or* spontaneous generation *must be* true; while a work has now appeared by a naturalist of the most acknowledged authority, Mr. Darwin’s masterly volume on *The Origin of Species* by the law of ‘natural selection,’—which now substantiates on undeniable grounds the very principle so long denounced by the first naturalists,—*the origination of new species by natural causes*: a work which

² British Association Address, 1858.

must soon bring about an entire revolution of opinion in favour of the grand principle of the self-evolving powers of nature.”¹

¹ P. 139.

Another conclusion of the argument is as follows: —

“ Thus, if miracles were in the estimation of a former age among the chief *supports* of Christianity, they are at present among the main *difficulties*, and hindrances to its acceptance.”²

² P. 140.

The grounds of the above conclusions are that a Miracle is contrary to “ analogy and experience,” to the “ rules of law and order,” and to the “ universal subordination of physical causes.”

The general conclusions of the argument of the Essay are best stated in its own words: —

“ To conclude: an alleged miracle can only be regarded in one of two ways;—either (1) abstractedly as a physical event, and therefore to be investigated by reason and physical evidence, and referred to physical causes, possibly to *known* causes, but at all events to some higher cause or law if at present unknown; it then ceases to be supernatural, yet still might be appealed to in support of religious truth, especially as referring to the state of knowledge and apprehensions of the parties addressed in past ages; or (2) as connected with religious doctrine, regarded in a sacred light, asserted on the authority of inspiration. In this case it ceases to be capable of investigation by reason, or to own its dominion; it is accepted on religious grounds, and can appeal

only to the principle and influence of faith. Thus miraculous narratives become invested with the character of articles of faith, if they be accepted in a less positive and certain light, as requiring some suspension of judgment as to their nature and circumstances ^a, or perhaps as involving more or less of the parabolic or mythic character ; or at any rate as received in connection with, and for the sake of the doctrine inculcated.”¹

¹ P. 142.

The supernatural character of the Miracles of the Bible is thus rejected absolutely. — Upon what ground it is affirmed that they may “still be appealed to in support of religious truth,” and what that “faith” is, which accepts “miraculous narratives” — under the conditions above stated — as “articles of faith,” but rejects them as evidences of Christianity, and stigmatises them as “difficulties and hindrances to its acceptance,” is not so clear.

ESSAY IV. — THE NATIONAL CHURCH.

General Argument.

THE account of the general argument of this Essay falls under the divisions following : —

^a The words “as requiring” down to “circumstances” are not found in the first edition of the book. There is another instance of a change made without acknowledgment in Essay IV. p. 175, where two words have been inserted, and one omitted, in six lines ; and a third instance in Essay II. p. 63.

A. It discards the office of the Church as the interpreter of Holy Scripture, and the teacher of the nations.

It does this on three grounds —

1. That the Bible, as so interpreted, and the Church, as the teacher of such interpretation, have failed to do for man what might have been expected from them.
2. That an enlarged knowledge of the earth and its inhabitants, and the general progress of science, have made it impossible for “educated” men to accept the Bible as It has hitherto been accepted, or to understand it as It has hitherto been understood.
3. That the same enlarged knowledge and progress have shown that many of the forms in which the Church has set forth her doctrines are not only ill suited to the present time, but are positive hindrances in the way of religion.

The Essay proceeds to apply these general conclusions to our own case ; and urges that English Christianity must begin anew ; must enter upon a new Reformation, and frame a new Church, and, in effect, a new Bible, in order to a return to “ the fluid

“state of Christian opinion in the first century after
“CHRIST.”¹

¹ P. 166.

B. It draws a broad distinction between “the
“Christian life” and “the Christian doctrine.”² The principle of the distinction is extended further,
and the worship and the morality of “heathendom”
are brought into some close approximation with
those of the Gospel.³

² Pp. 164,
195; see
also pp.
427-8.

³ P. 156.

C. It affirms that a “National Church”⁴ is not
consistent with the use of formularies, or of forms of
doctrine; and, if it were not for the fact of the
existence of the Articles, and for a special difficulty
in respect of the doing away with them “in our
generation,” the Essay would propose that even these
should not be retained in the National Church of
England. Now the “National Church” of England,
as all “National Churches” existing hitherto, con-
templates the acceptance by all her members, and
provides for the teaching within her pale, of her own
doctrines, as set out in her own formularies, and of
none other.

⁴ P. 189.

“The National Church” or “Multitudinism” of
the Essay would admit every denomination of
Christianity; and possibly something more even
than this. It is then only another name for the most

unregulated licence of private opinion, and the most licentious "individualism."

It is part of my painful duty to animadvert at this point upon the flagrant immorality of an argument which labours to show by how many processes of the reasoning faculty the acceptance and the use by the Clergy of a Church of the formularies of a "National Church"^a may be combined with absolute disbelief of the doctrinal statements of such formularies, even when these may have been limited to the enunciation of "the principles of the Doctrine of CHRIST."¹

¹ See p. 186.

ESSAY V. — MOSAIC COSMOGONY.

General Argument.

THE general argument of this Essay concludes of the Mosaic record of the Creation, that it is —

^a For the idea of a National Church see p. 173. "A national Church need not, historically speaking, be Christian, much less, if it be Christian, need it be tied down to particular forms, which have been prevalent at certain times in Christendom. That which is essential to a national Church is, that it should undertake to assist the spiritual progress of the nation and of the individuals of which it is composed, in their several states and stages."

“Not an authentic utterance of Divine knowledge, but a human utterance which it has pleased Providence to use in a special way for the education of mankind.”¹ ¹ P. 253.

It speaks of Moses as —

“The early speculator, harassed by no scruples in asserting as facts what he knew in reality only as probabilities.”² ² P. 252.

The Essay arrives at its conclusion upon a principle which may be equally insisted upon as against all Revelation.

That principle is, that in any and every case in which the deductions of human science, or the inquiry into facts, as ascertained by modern research, are found to be not in accord with the record of Revelation, what has been hitherto accepted as Revelation is proved *thereby* to be, in any and every such particular, no Revelation but, only “a human utterance.”

Thus Revelation, by which is meant the communication from GOD to man of knowledge unattainable by human reason, is subordinated to the conclusions of human reason,—by one reasoner in this particular, by another reasoner in that particular,—and is only allowed in so far as it is found to be in accordance with those conclusions.

The question, therefore, which is really raised in this Essay, and answered in the negative, being traced up to its principle, and followed out to its

issues, is this,—whether there be any such thing as “Revelation” at all. The question is stated in the Essay in terms, p. 209. It is stated also in Essay VI. pp. 257-8, as the substance of the deistical position.

Compare p. 330—331. Essay VII.:

“They seem to run up at last into a difference of opinion respecting Revelation itself—whether given beside the human faculties or through them, whether an interruption of the laws of nature or their perfection and fulfilment.”

ESSAY VI.—TENDENCIES OF RELIGIOUS THOUGHT IN ENGLAND. 1688—1750.

General Argument.

THIS, as Essay II., is a *review*. The conclusion of its general argument is presented as the result of a long disquisition touching other men’s thoughts and writings.

The Essay states, in its concluding paragraph, the result of its inquiry, viz. :—

That it has yet to be

“endeavoured to be made out clearly on what basis Revelation is supposed by it (the religious literature of the present day) to rest—whether on Authority, on the in-

ward Light, on Reason, on self-evidencing Scripture, or on the combination of the four, or some of them, and in what proportions.”¹

¹ P. 29.

That is to say:—

- (a) That there has not been up to the present time, and that there is not in the present time, anything which may be depended upon in respect of what Revelation is, and what its claim and its scope.
- (b) That the standard to which in all these respects the decision has yet to be brought, and by which its value has to be tried, is the free examination of “the religious literature of the present day as a whole.”

The second of these (b) is the necessary issue of the first (a). Both together are, in effect, nothing else than the rejection of “Revelation,” as, in its nature, independent of “Reason,” *and as that in respect of which the permitted use of “Reason” is to recognise such independency*; and the assertion that the educated intellect of successive ages has to decide upon the whole question of “Revelation,” upon a review of “the religious literature of the day as a whole.”

That is to say—all that mankind has to do or to look forward to, is the exercise of an endless and helpless scepticism.

If, indeed,—as appears to be assumed throughout the volume, beginning with Essay I. as the foundation of the whole,—the world is to be taken as having now attained in its “manhood” to the highest stage of intellectual power, then the decision of the question above stated is not only now to be made for the first time, but is to be made finally. How this may be made to consist either with the hope of the Christian *in past and present time*, or with the claim of the volume in behalf of the free exercise of the intellectual faculty *in all times*, does not appear.

There is a fallacy pervading the structure of the Essay, which may be noticed in this place.

The Essay professes to give an account of “The Tendencies of Religious Thought in England from 1688 to 1750.”

Now any account of the “Religious Thought” *of a people* and of its “Tendencies” must include “The Thought” with its “Tendencies” not only of the “educated” but of the “uneducated;” not only of the speculative, but of the ordinary mind; not only of the critical scholar, but of that large proportion of mankind who never trouble themselves about criticism, because it makes no part of the opportunities of their life; not only of the man of the world, but of “the poor of this world.”

But the Essay, as might have been expected from its having found a place in this book, treats of the first section only of each of the above divisions ; taking no account of the “ Religious Thought ” with its “ Tendencies ” of the multitude of men ; the “ Religious Thought ” which accepts Revelation as GOD has given it, and which knows nothing of dispute and doubts about the Bible, because it knows nothing of the temptation to be wiser than GOD—the peculiar temptation which waits upon human learning. Such “ Religious Thought ” is stigmatised with its “ Tendencies,” Essay I. p. 47 :—

“ Even the mistakes of careful and reverent students are more valuable now than truth held in unthinking acquiescence.”

But it is, nevertheless, the inheritance of “ the poor of this world ” whom “ GOD hath chosen.”

The “ Religious Thought ” of the people at large with its “ Tendencies ” was little touched, if at all, in the time of which the Essay speaks by the speculations and “ free handling ” of that time.

And this is true, in its measure, of our own time. But the measure is different; and, in a principal point, not to our advantage. The gift of GOD, in granting to our time larger opportunities and means of knowledge, carries with it its trial, under which many

fail. Learning is not so deep as it was, while it is more diffused. The reading power and the access to books — and, among them, to books like the one before us, which unsettle the faith of many, and tend to confirm the faith of none — is greatly enlarged. The circle of the peculiar temptation which waits upon human learning is thus widened, and the danger of a temptation, in itself of a subtle and insidious and plausible character, is increased and multiplied.

But as it is a fallacy to give an account of “The Tendencies of the Religious Thought” *of a people* in past time, as though these were necessarily identified with “The Tendencies of the Religious Thought” *of the few*, so would it be a fallacy now. The faith of a people is, happily, not to be measured by that licence of crude speculation which its (so called) “learned” and “educated” men not unfrequently mistake for the proper exercise of the rational faculty.

ESSAY VII.—ON THE INTERPRETATION OF SCRIPTURE.

General Argument.

As Essay I. laid the foundation of the teaching of the entire book, so Essay VII. includes within itself the teaching of the 329 pages which precede it, with

the single exception of the argument which concludes against the possibility of a Miracle.

There is no other part of that teaching which is not found in Essay VII. Nothing has been said in the preceding Essays of—

(1.) The unlimited province of reason, and the supreme control of “the spirit or conscience”¹ of the individual man :

¹ Compare pp. 343, 365.

(2.) The necessity of making the record of “Revelation” conform to the conclusions of the “educated” intellect : ^a ²

² Pp. 348–9, 374.

(3.) The incredibility of the historical Scriptures : ³

³ P. 349.

(4.) The non-fulfilment of prophecy : ⁴

⁴ P. 343.

(5.) The non-applicability of type : ⁵

⁵ Pp. 382, 419.

(6.) The failure of the Church hitherto in respect of the elucidation and application of Holy Scripture, and in respect of the general discharge of her office in the world : ⁶

⁶ P. 343.

(7.) The inquiry which has yet to be made into the fact and the nature of “Revelation : ”—⁷

⁷ P. 331.

of which the substance is not found in Essay VII.

^a This is the principle of the conclusion of Essay V., as above stated, viz : that the conclusions of the educated intellect are the proper tests of the truth of that record.

Some further conclusions of the general argument of the Essay are the following:—

1. That there is no foundation in the Gospels or Epistles¹ for any of the higher or supernatural views of inspiration.^a

2. That, having regard to the fact that the Church has been at fault in respect of the interpretation of Holy Scripture for eighteen hundred and sixty years,

^a Compare Essay II. pp. 50-1 : “Questions of miraculous interference do not turn merely upon our conceptions of physical law, as unbroken, or of the Divine Will, as all-pervading : but they include inquiries into evidence, and must abide by verdicts on the age of records. Nor should the distinction between poetry and prose, and the possibility of imagination’s allying itself with affection, be overlooked. We cannot encourage a remorseless criticism of Gentile histories and escape its contagion when we approach Hebrew annals; nor acknowledge a Providence in Jewry without owning that it may have comprehended sanctities elsewhere. But the moment we examine fairly the religions of India and of Arabia, or even those of primeval Hellas and Latium, we find they appealed to the better side of our nature, and their essential strength lay in the elements of good which they contained, rather than in any Satanic corruption.” And Essay III. p. 140 : — “But no one denies revelation in this sense; the philosophy of the age does not discredit the inspiration of Prophets and Apostles, though it may sometimes believe it in poets, legislators, philosophers, and others gifted with high genius.”

Essay I. appears to hold the “infallible inspiration” of the Apostles (p. 40); in this being at issue with Essay VII. But Essay I. goes on in the same place to deny that the fruits of such “infallible inspiration” have been preserved to the Church Catholic. This it does by confusing between the Church Catholic and particular Churches.

(i.e. up to the time of the publication of this Essay), it is for this generation to amend and repair the fault of Christendom, by proceeding for the first time to

“interpret the Bible like any other book.”¹

¹ Pp. 375-377.

I am unable to see that this canon of interpretation is modified in substance by the words that follow :

“There are many respects in which Scripture is unlike any other book ; these will appear in the results of such an interpretation.”²

² P. 377.

3. That, although it be said in Holy Scripture,³

³ 2 Tim. iii. 16.

“All Scripture is given by Inspiration of God.”

and

“No Prophecy of the Scripture is of any private interpretation ; for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by THE HOLY GHOST ;”⁴

⁴ 2 Pet. i. 20, 21.

nevertheless,

“the question of inspiration, though in one sense important, is to the interpreter as though it were not important,”⁵ and,

⁵ P. 351. Compare p. 360-2.

“the interpretation of Scripture has nothing to do with any opinion respecting its origin.”⁶

⁶ P. 350.

4. That the only hope of maintaining the credit and authority of the Bible is by the use of criticism.

“Without criticism it would be impossible to reconcile History and Science with Revealed Religion ; they must

remain for ever in a hostile and defiant attitude. Instead of being, like other records, subject to the conditions of knowledge which existed in an early stage of the world, Scripture would be regarded on the one side as the work of organic Inspiration, and as a lying imposition on the other.”¹

¹ P. 411.

5. That, as

“the thoughts of able and highly educated young men almost always stray towards the first principles of things, it is a great injury to them, and tends to raise in their minds a sort of incurable suspicion, to find that there is one book of the fruit of the knowledge of which they are forbidden freely to taste, that is, the Bible.”²

² P. 373.

I believe that it is scarcely possible to set down words more calculated to shock and offend the religious mind. The reference in them to Genesis ii. 9, 16, 17; and iii. 1—13, is not to be mistaken.

6. “Neither is there any ground for assuming design of any other kind in Scripture, any more than in Plato or Homer.”³

³ P. 380.

The

“design of any other kind”

intended in this place, is that of

“any second or hidden sense in Prophet or Evangelist different from that which appears on the surface.”⁴

⁴ P. 380.

For the general tone and manner of the Essay, the thing most to be noted is the extravagance of its self-complacency, or rather, of its presumption. This

is specially instanced, among other things, by the assumption, which is interwoven with all its texture, not that this or that man has been at fault in elucidating and applying the Word of GOD, but, that the Church Catholic has proved to be unequal to the task.

Finally, the Essay supplies a memorable example of the thing of which it complains,¹ viz. that writings ¹ P. 377. upon Scripture have been commonly conceived in the spirit of the prevailing idea of the time. A prevailing idea of the time is, according to this book, that of the supremacy of human intellect.

It is in the spirit of this prevailing idea that this Essay has been conceived.

Having thus examined the book under the first and second heads of examination; that is to say, in respect of—

1. The structure, arrangement, and argument of the volume :
2. The general argument of the several treatises contained in the volume :

I conclude —

That, in respect both of the main argument, and of the general argument of the several treatises, the book suggests doubts—

1. Whether "The Bible" be the Inspired Record of GOD's dealings with man.
2. Whether "GOD has taught man anything beyond that which man is able and obviously intended to arrive at by the use of his natural faculties." ¹

¹ Essay V.
p. 209.

That is to say, whether there be any such thing as Revelation.

I proceed to the Third Head of Examination, *i. e.*
 WHETHER SPECIFIC PASSAGES BE FOUND IN
 THE BOOK, BEING PARTS OF THE ARGUMENT
 OF THE SEVERAL TREATISES, WHICH DENY,
 CONTRADICT, OR DISPARAGE THE INSPIRATION
 AND AUTHORITY OF, OR ARE, GENERALLY,
 CONTRARY TO, HOLY SCRIPTURE, AND WHICH
 ARE, IN OTHER RESPECTS, ALSO, CONTRARY
 TO THE DOCTRINES OF THE CHURCH OF
 ENGLAND, AS THESE HAVE BEEN SET FORTH
 IN HER BOOK OF COMMON PRAYER, AND AD-
 MINISTRATION OF THE SACRAMENTS, AND IN
 HER ARTICLES.

THIRD HEAD OF EXAMINATION.

Holy Scripture speaks of Inspiration as follows : —

2 S. Tim. iii. 16 : —

“All Scripture is given by Inspiration of GOD.”

2 S. Peter i. 20, 21 : —

“No Prophecy of the Scripture is of any private interpretation. For the Prophecy came not in old time by the will of man ; but holy men of GOD spake as they were moved by THE HOLY GHOST.”

A.—*Passages which deny, contradict, or disparage the Inspiration of, and are, generally, contrary to, Holy Scripture.*

Essay I. p. 47 : —

“The determination of the limits of what we mean by its inspiration.”

Essay II. pp. 56, 57 : —

“In the half ideal half traditional notices of the beginnings of our race, compiled in Genesis, we are bid notice the combination of documents, and the recurrence of barely consistent genealogies. As the man Adam begets Cain, the man Enos begets Cainan. Jared and Irad, Methuselah and Methusael, are similarly compared. Seth, like El, is an old deity’s appellation, and MAN was the son of Seth in one record, as Adam was the son of GOD in the other. One could wish the puzzling circum-

stance, that the etymology of some of the earlier names seems strained to suit the present form of the narrative, had been explained. That our author would not shrink from noticing this, is shown by the firmness with which he relegates the long lives of the first patriarchs to the domain of legend, or of symbolical cycle."

Essay II. p. 61 : —

"When the fierce ritual of Syria, with the awe of a Divine voice, bade Abraham slay his son, he did not reflect that he had no perfect theory of the absolute to justify him in departing from traditional revelation, but trusted that the FATHER, whose voice from heaven he heard at heart, was better pleased with mercy than with sacrifice; and his trust was his righteousness. Its seed was sown from heaven, but it grew in the soil of an honest and good heart. So in each case we trace principles of reason and right, to which our heart perpetually responds, and our response to which is a truer sign of faith than such deference to a supposed external authority as would quench these principles themselves."

Essay II. p. 63 : —

"He rightly rejects the perversions which make the cursing Psalms evangelically inspired."

Essay II. pp. 70, 71 : —

"Why he should add to his moral and metaphysical basis of prophecy, a notion of foresight by vision of particulars, or a kind of *clairvoyance*, though he admits it to be a natural gift, consistent with fallibility, is not so easy to explain. One would wish he might have intended only the power of seeing the ideal in the actual,

or of tracing the Divine Government in the movements of men. He seems to mean more than presentiment or sagacity; and this element in his system requires proof."

Essay II. pp. 76, 77:—

"That the book contains no predictions, except by analogy and type, can hardly be gainsaid."

Essay II. p. 77:—

"It provokes a smile on serious topics to observe the zeal with which our critic vindicates the personality of Jonah, and the originality of his hymn (the latter being generally thought doubtful), while he proceeds to explain that the narrative of our book, in which the hymn is imbedded, contains à late legend, founded on misconception. One can imagine the cheers which the opening of such an essay might evoke in some of our own circles, changing into indignation as the distinguished foreigner developed his views. After this he might speak more gently of mythical theories."

Essay II. p. 84, 85:—

"The second of the Petrine Epistles, having alike external and internal evidence against its genuineness, is necessarily surrendered as a whole; and our critic's good faith in this respect is more certain than the ingenuity with which he reconstructs a part of it. The second chapter may not improbably be a quotation; but its quoter, and the author of the rest of the epistle, need not therefore have been St. Peter."

Essay III. p. 129:—

"The first dissociation of the spiritual from the phy-

sical was rendered necessary by the palpable contradictions disclosed by astronomical discovery with the letter of Scripture. Another still wider and more material step has been effected by the discoveries of geology. More recently the antiquity of the human race, and the development of species, and the rejection of the idea of 'creation,' have caused new advances in the same direction.

"In all these cases there is, indeed, a direct discrepancy between what had been taken for revealed truth and certain undeniable existing monuments to the contrary."

Essay III. p. 139: —

"Yet it is now acknowledged, under the high sanction of the name of Owen, that 'creation' is only another name for our ignorance of the mode of production."

Essay IV. p. 170 (note): —

"Previous to the time of the divided kingdom, the Jewish history presents little which is thoroughly reliable."

Essay IV. p. 175: —

"It has been matter of great boast within the Church of England, in common with other Protestant Churches, that it is founded upon the 'Word of God,' a phrase which begs many a question when applied collectively to the books of the Old and New Testaments."

Essay IV. pp. 176, 177: —

"Under the terms of the sixth Article one may accept literally, or allegorically, or as parable, or poetry, or legend, the story of a serpent tempter, of an ass speaking with man's voice, of an arresting of the earth's motion,

of a reversal of its motion, of waters standing in a solid heap, of witches, and a variety of apparitions. So, under the terms of the sixth Article, every one is free in judgment as to the primeval institution of the Sabbath, the universality of the deluge, the confusion of tongues, the corporeal taking up of Elijah into heaven, the nature of angels, the reality of demoniacal possession, the personality of Satan, and the miraculous particulars of many events. So the dates and authorship of the several books received as canonical are not determined by any authority, nor their relative value and importance."

Essay IV. p. 185 : —

"Much less can historical questions not even hinted at in the Articles be excluded from free discussion — such as concern the dates and composition of the several books, the compilation of the Pentateuch, the introduction of Daniel into the Jewish canon, and the like with some books of the New Testament — the date and authorship, for instance, of the fourth Gospel."

Essay IV. p. 161 : —

"Our Lord's discourses have almost all of them a direct moral bearing. This character of His words is certainly more obvious in the three first Gospels than in the fourth ; and the remarkable unison of those Gospels, when they recite the Lord's words, notwithstanding their discrepancies in some matters of fact, compels us to think, that they embody more exact traditions of what He actually said than the fourth does."^a

^a "The fourth Gospel has always been supposed to have been written with a controversial purpose, and not to have been composed till from sixty to seventy years after the events which it undertakes to

Essay IV. pp. 201-2 : —

“And many narratives of marvels and catastrophes in the Old Testament are referred to in the New, as emblems, without either denying or asserting their literal truth—such as the destruction of Sodom and Gomorrah by fire from heaven, and the Noachian deluge. And especially if we bear in mind the existence of such a school as that which produced Philo, or even the author of the Epistle to the Hebrews, we must think it would be wrong to lay down, that whenever the New Testament writers refer to Old Testament histories, they imply of necessity that the historic truth was the first to them. For their purposes it was often wholly in the background, and the history, valuable only in its spiritual application. The same may take place with ourselves, and history and tradition be employed emblematically, without, on that account, being regarded as untrue. We do not apply the term ‘untrue’ to parable, fable, or proverb, although their words correspond with ideas, not with material

narrate ; some critics, indeed, think it was not of a date anterior to the year 140, and that it presupposes opinions of a Valentinian character, or even Montanist, which would make it later still. At any rate it cannot, by external evidence, be attached to the person of S. John as its author, in the sense wherein moderns understand the word author: that is, there is no proof that S. John gives his voucher as an eye and ear witness of all which is related in it. Many persons shrink from a *bonâ fide* examination of the ‘Gospel question,’ because they imagine, that unless the four Gospels are received as perfectly genuine and authentic—that is, entirely the composition of the persons whose names they bear—and without any admixture of legendary matter or embellishment in their narratives, the only alternative is to suppose a fraudulent design in those who did compose them. This is a supposition from which common sense, and the moral instinct, alike revolt ; but it is happily not an only alternative.”

facts; as little should we do so, when narratives have been the spontaneous product of true ideas, and are capable of reproducing them."

Essay V. p. 222 (note): —

"It is in the second narrative of creation that the formation of a single man out of the dust of the earth, is described, and the omission to create a female at the same time, is stated to have been repaired by the subsequent formation of one from the side of the man."

Essay V. pp. 252-3: —

"But if we regard it as the speculation of some Hebrew Descartes or Newton, promulgated in all good faith as the best and most probable account that could be then given of GOD's universe, it resumes the dignity and value of which the writers in question have done their utmost to deprive it. It has been sometimes felt as a difficulty to taking this view of the case, that the writer asserts so solemnly and unhesitatingly that for which he must have known that he had no authority. But this arises only from our modern habits of thought, and from the modesty of assertion which the spirit of true science has taught us. Mankind has learnt caution through repeated slips in the process of tracing out the truth.

"The early speculator was harassed by no such scruples, and asserted as facts what he knew in reality only as probabilities. But we are not on that account to doubt his perfect good faith, nor need we attribute to him wilful misrepresentation, or consciousness of asserting that which he knew not to be true. He had seized one great truth, in which, indeed, he anticipated the highest revelation of modern inquiry—namely, the unity

of the design of the world, and its subordination to one sole Maker and Lawgiver. With regard to details, observation failed him. He knew little of the earth's surface, or of its shape and place in the universe; the infinite varieties of organised existences which people it, the distinct floras and faunas of its different continents, were unknown to him. But he saw that all which lay within his observation had been formed for the benefit and service of man, and the goodness of the Creator to his creatures was the thought predominant in his mind. Man's closer relation to his Maker is indicated by the representation that he was formed last of all creatures, and in the visible likeness of God. For ages, this simple view of creation satisfied the wants of man, and formed a sufficient basis of theological teaching, and if modern research now shows it to be physically untenable, our respect for the narrative which has played so important a part in the culture of our race need be in nowise diminished. No one contends that it can be used as a basis of astronomical or geological teaching, and those who profess to see in it an accordance with facts, only do this *sub modo*, and by processes which despoil it of its consistency and grandeur, both of which may be preserved if we recognise in it, not an authentic utterance of Divine knowledge, but a human utterance, which it has pleased Providence to use in a special way for the education of mankind."

Essay VI. p. 328 : —

"In this way we should be forced back to the old orthodox doctrine of the chronic impotence of reason, superinduced upon it by the Fall; a doctrine which the reigning orthodoxy had tacitly renounced."

Essay VII. pp. 342-3 : —

“And thus many principles have imperceptibly grown up which have overridden facts. No one would interpret Scripture, as many do, but for certain previous suppositions with which we come to the perusal of it. ‘There can be no error in the Word of God,’ therefore the discrepancies in the books of Kings and Chronicles are only apparent, or may be attributed to differences in the copies; — ‘It is a thousand times more likely that the interpreter should err than the inspired writer.’ For a like reason the failure of a prophecy is never admitted, in spite of Scripture and of history (Jer. xxxvi. 30; Isai. xxiii.; Amos vii. 10-17); the mention of a name later than the supposed age of the prophet is not allowed, as in other writings, to be taken in evidence of the date.” (Isaiah xlv. 1.)

Essay VII. pp. 345-6 : —

“The word inspiration has received more numerous gradations and distinctions of meaning than perhaps any other in the whole of theology. There is an inspiration of superintendence and an inspiration of suggestion : an inspiration which would have been consistent with the Apostle or Evangelist falling into error, and an inspiration which would have prevented him from erring; verbal organic inspiration by which the inspired person is the passive utterer of a Divine Word, and an inspiration which acts through the character of the sacred writer; there is an inspiration which absolutely communicates the fact to be revealed or statement to be made, and an inspiration which does not supersede the ordinary knowledge of human events; there is an inspiration which demands infallibility in matters of doctrine, but allows

for mistakes in fact. Lastly, there is a view of inspiration which recognises only its supernatural and prophetic character, and a view of inspiration which regards the Apostles and Evangelists as equally inspired in their writings and in their lives, and in both receiving the guidance of the Spirit of Truth in a manner not different in kind but only in degree from ordinary Christians. Many of these explanations lose sight of the original meaning and derivation of the word; some of them are framed with the view of meeting difficulties; all perhaps err in attempting to define what, though real, is incapable of being defined in an exact manner. Nor for any of the higher or supernatural views of inspiration is there any foundation in the Gospels or Epistles. There is no appearance in their writings that the Evangelists or Apostles had any inward gift, or were subject to any power external to them different from that of preaching or teaching which they daily exercised; nor do they anywhere lead us to suppose that they were free from error or infirmity. St. Paul writes like a Christian teacher, exhibiting all the emotions and vicissitudes of human feeling, speaking, indeed, with authority, but hesitating in difficult cases, and more than once correcting himself, corrected, too, by the course of events in his expectation of the coming of CHRIST. The Evangelist 'who saw it, bare record, and his record is true: and he knoweth that he saith true' (John xix. 35). Another Evangelist does not profess to be an original narrator, but only 'to set forth in order a declaration of what eye-witnesses had delivered,' like many others whose writings have not been preserved to us (Luke i. 1, 2). And the result is in accordance with the simple profession and style in which they describe themselves; there is no appearance,

that is to say, of insincerity or want of faith ; but neither is there perfect accuracy or agreement.”

Essay VII. p. 349: —

“It is true that there is a class of scientific facts with which popular opinions on theology often conflict, and which do not seem to conform in all respects to the severer conditions of inductive science: such especially are the facts relating to the formation of the earth and the beginnings of the human race. But it is not worth while to fight on this debatable ground a losing battle in the hope that a generation will pass away before we sound a last retreat. Almost all intelligent persons are agreed that the earth has existed for myriads of ages; the best informed are of opinion that the history of nations extends back some thousand years before the Mosaic chronology; recent discoveries in geology may perhaps open a further vista of existence for the human species, while it is possible, and may one day be known, that mankind spread not from one but from many centres over the globe; or, as others say, that the supply of links which are at present wanting in the chain of animal life may lead to new conclusions respecting the origin of man.”

Essay VII. p. 418: —

“First, it may be observed, that a change in some of the prevailing modes of interpretation is not so much a matter of expediency as of necessity. The original meaning of Scripture is beginning to be clearly understood. But the apprehension of the original meaning is inconsistent with the reception of a typical or conventional one. The time will come when educated men will be no more able to believe that the words, ‘Out

of Egypt have I called my son' (Matth. ii. 15; Hosea xi. 1), were *intended* by the prophet to refer to the return of Joseph and Mary from Egypt, than they are now able to believe the Roman Catholic explanation of Gen. iii. 15, 'Ipsa conteret caput tuum.' They will no more think that the first chapters of Genesis relate the same tale which Geology and Ethnology unfold than they now think the meaning of Joshua x. 12, 13, to be in accordance with Galileo's discovery."

Essay VII. p. 419:—

"Whether the habit of mind which has been formed in classical studies will not go on to Scripture; whether Scripture can be made an exception to other ancient writings, now that the nature of both is more understood; whether in the fuller light of history and science the views of the last century will hold out—these are questions respecting which the course of religious opinion in the past does not afford the means of truly judging.

For the authority of Holy Scripture, I cite the texts following:—

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you."—Deut. iv. 2.

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. xii. 32.

"Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. xxx. 6.

"For I testify unto every man that heareth the words of the prophecy of this book If any man shall add unto

these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." — Rev. xxii. 18, 19.

B.—*Passages which deny, contradict, or disparage the Authority of Holy Scripture.*

Essay I. p. 44-5 : —

"In learning this new lesson, Christendom needed a firm spot on which she might stand, and has found it in the Bible. Had the Bible been drawn up in precise statements of faith, or detailed precepts of conduct, we should have had no alternative but either permanent subjection to an outer law, or loss of the highest instrument of self-education. But the Bible, from its very form, is exactly adapted to our present want. It is a history; even the doctrinal parts of it are cast in a historical form, and are best studied by considering them as records of the time at which they were written, and as conveying to us the highest and greatest religious life of that time. Hence we use the Bible—some consciously, some unconsciously—not to override, but to evoke the voice of conscience. When conscience and the Bible appear to differ, the pious Christian immediately concludes that he has not really understood the Bible. Hence, too, while the interpretation of the Bible varies slightly from age to age, it varies always in one direction. The schoolmen found purgatory in it. Later students found enough to condemn Galileo. Not long ago it

would have been held to condemn geology, and there are still many who so interpret it. The current is all one way—it evidently points to the identification of the Bible with the voice of conscience. The Bible, in fact, is hindered by its form from exercising a despotism over the human spirit; if it could do that, it would become an outer law at once; but its form is so admirably adapted to our need, that it wins from us all the reverence of a supreme authority, and yet imposes on us no yoke of subjection. This it does by virtue of the principle of private judgment, which puts conscience between us and the Bible, making conscience the supreme interpreter, whom it may be a duty to enlighten, but whom it can never be a duty to disobey.”

Essay I. p. 47 : —

“Even the perverted use of the Bible has therefore not been without certain great advantages. And meanwhile how utterly impossible it would be in the manhood of the world to imagine any other instructor of mankind. And for that reason, every day makes it more and more evident that the thorough study of the Bible, the investigation of what it teaches and what it does not teach, the determination of the limits of what we mean by its inspiration, the determination of the degree of authority to be ascribed to the different books, if any degrees are to be admitted, must take the lead of all other studies.”

Essay IV. p. 151 : —

“This is rather owing to a spontaneous recoil, on the part of large numbers of the more acute of our population, from some of the doctrines which are to be heard at church and chapel; to a distrust of the old arguments for, or proofs of, a miraculous Revelation; and to a mis-

giving as to the authority, or extent of the authority, of the Scriptures."

Essay VII. p. 362:—

"Times have altered, we say, since these denunciations were uttered; what appeared to the Prophet or Apostle a violation of the appointment of Providence has now become a part of it."

Essay VII. p. 366-7:—

"Nor indeed is it easy to say what is the meaning of 'proving a doctrine from Scripture.' For when we demand logical equivalents and similarity of circumstances, when we balance adverse statements, St. James and St. Paul, the New Testament with the Old, it will be hard to demonstrate from Scripture any complex system either of doctrine or practice. The Bible is not a book of statutes in which words have been chosen to cover the multitude of cases, but in the greater portion of it, especially the Gospels and Epistles, 'like a man talking to his friend.' Nay, more, it is a book written in the East, which is in some degree liable to be misunderstood, because it speaks the language and has the feeling of Eastern lands. Nor can we readily determine in explaining the words of our LORD or of St. Paul, how much (even of some of the passages just quoted) is to be attributed to Oriental modes of speech. Expressions which would be regarded as rhetorical exaggerations in the Western world are the natural vehicles of thought to an Eastern people. How great then must be the confusion where an attempt is made to draw out these Oriental modes with the severity of a philosophical or legal argument! Is it not such a use of the words of CHRIST which He himself rebukes, when He says, 'It is the spirit that quickeneth, the flesh profiteth nothing?'"

C. — *Miracles.*

Essay III. p. 140 : —

“ Thus, if miracles were in the estimation of a former age among the chief *supports* of Christianity, they are at present among the main *difficulties* and hindrances to its acceptance.”

Essay III. p. 141–2 : —

“ Testimony, after all, is but a second-hand assurance; — it is but a blind guide ; testimony can avail nothing against reason. The essential question of miracles stands quite apart from any consideration of *testimony* ; the question would remain the same, if we had the evidence of our own senses to an alleged miracle, that is, to an extraordinary or inexplicable fact. It is not the *mere fact*, but the *cause* or *explanation* of it, which is the point at issue.

“ The case, indeed, of the *antecedent* argument of miracles is very clear, however little some are inclined to perceive it. In nature and from nature, by science and by reason, we neither have nor can possibly have any evidence of a *Deity working miracles* ; — for that, we must go out of nature and beyond science. If we could have any such evidence *from nature*, it could only prove extraordinary *natural* effects, which would not be *miracles* in the old theological sense, as isolated, unrelated, and uncaused ; whereas no *physical* fact can be conceived as unique, or without analogy and relation to others, and to the whole system of natural causes.”

D. — *Predictive Prophecy.*

Essay II. pp. 69-71: —

“ When so vast an induction on the destructive side has been gone through, it avails little that some passages may be doubtful, one perhaps in Zechariah, and one in Isaiah, capable of being made directly Messianic, and a chapter possibly in Deuteronomy foreshadowing the final fall of Jerusalem. Even these few cases, the remnant of so much confident rhetoric, tend to melt, if they are not already melted, in the crucible of searching inquiry. If our German had ignored all that the masters of philology have proved on these subjects, his countrymen would have raised a storm of ridicule, at which he must have drowned himself in the Neckar.

“ Great then is Baron Bunsen’s merit, in accepting frankly the belief of scholars, and yet not despairing of Hebrew prophecy as a witness to the kingdom of God. The way of doing so left open to him, was to show, pervading the Prophets, those deep truths which lie at the heart of Christianity, and to trace the growth of such ideas, the belief in a righteous God, and the nearness of man to God, the power of prayer, and the victory of self-sacrificing patience, ever expanding in men’s hearts, until the fulness of time came, and the ideal of the Divine thought was fulfilled in the Son of Man. Such accordingly is the course our author pursues, not with the critical finish of Ewald, but with large moral grasp. Why he should add to his moral and metaphysical basis of prophecy, a notion of foresight by vision of particulars, or a kind of *clairvoyance*, though he admits it to be a natural gift, consistent with fallibility, is not so easy to explain. One would wish he might have in-

tended only the power of seeing the ideal in the actual, or of tracing the Divine Government in the movements of men. He seems to mean more than presentiment or sagacity ; and this element in his system requires proof."

E. — *Realities of Holy Scripture.*

Essay IV. p. 199–201 : —

"It does not seem to be contradicted, that when Church formularies adopt the words of Scripture, these must have the same meaning, and be subject to the same questions, in the formularies, as in the Scripture. And we may go somewhat farther and say, that the historical parts of the Bible, when referred to or pre-supposed in the formularies, have the same *value* in *them*, which they have in their original seat ; and this *value* may consist, rather in their significance, in the ideas which they awaken, than in the scenes themselves which they depict. And as Churchmen, or as Christians, we may vary as to this value in particulars — that is, as to the extent of the verbal accuracy of a history, or of its spiritual significance, without breaking with our communion, or denying our sacred name. These varieties will be determined partly by the peculiarities of men's mental constitution, partly by the nature of their education, circumstances, and special studies. And neither should the idealist condemn the literalist, nor the literalist assume the right of excommunicating the idealist. They are really fed with the same truths ; the literalist unconsciously, the idealist with reflection. Neither can justly say of the other that he undervalues the Sacred Writings, or that he holds them as inspired less properly than himself.

"The application of ideology to the interpretation of

Scripture, to the doctrines of Christianity, to the formularies of the Church, may undoubtedly be carried to an excess — may be pushed so far as to leave in the sacred records no historical residue whatever. On the other side, there is the excess of a dull and unpainstaking acquiescence, satisfied with accepting in an unquestioning spirit, and as if they were literally facts, all particulars of a wonderful history, because in some sense it is from God. Between these extremes lie infinite degrees of rational and irrational interpretation.

“It will be observed that the ideal method is applicable in two ways; both to giving account of the origin of parts of Scripture, and also in explanation of Scripture. It is thus either critical or exegetical. An example of the critical ideology carried to excess is that of Strauss, which resolves into an ideal the whole of the historical and doctrinal person of JESUS; so again, much of the allegorising of Philo and Origen is an exegetical ideology, exaggerated and wild. But it by no means follows, because Strauss has substituted a mere shadow for the JESUS of the Evangelists, and has frequently descended to a minute captiousness in details, that there are not traits in the scriptural person of JESUS, which are better explained by referring them to an ideal than an historical origin: and without falling into fanciful exegetics, there are parts of Scripture more usefully applied ideologically than in any other manner—as, for instance, the history of the temptation of JESUS by Satan, and accounts of demoniacal possessions. And liberty must be left to all as to the extent in which they apply the principle, for there is no authority through the expressed determination of the Church, nor of any other kind, which can define the limits within which it may be reasonably exercised.”

Essay IV. pp. 201-203 : —

“And many narratives of marvels and catastrophes in the Old Testament are referred to in the New, as emblems, without either denying or asserting their literal truth — such as the destruction of Sodom and Gomorrah by fire from heaven, and the Noachian deluge. And especially if we bear in mind the existence of such a school as that which produced Philo, or even the author of the Epistle to the Hebrews, we must think it would be wrong to lay down, that whenever the New Testament writers refer to Old Testament histories, they imply of necessity that the historic truth was the first to them. For their purposes it was often wholly in the background, and the history, valuable only in its spiritual application. The same may take place with ourselves, and history and tradition be employed emblematically, without, on that account, being regarded as untrue. We do not apply the term ‘untrue’ to parable, fable, or proverb, although their words correspond with ideas, not with material facts; as little should we do so, when narratives have been the spontaneous product of true ideas, and are capable of reproducing them.

“The ideologian is evidently in possession of a principle which will enable him to stand in charitable relation to persons of very different opinions from his own, and of very different opinions mutually. And if he has perceived to how great extent the history of the origin itself of Christianity rests ultimately upon *probable* evidence, his principle will relieve him from many difficulties which might otherwise be very disturbing. For relations which may repose on doubtful grounds as matter of history, and, as history, be incapable of being ascertained or verified, may yet be equally suggestive of

true ideas with facts absolutely certain. The spiritual significance is the same, of the transfiguration, of opening blind eyes, of causing the tongue of the stammerer to speak plainly, of feeding multitudes with bread in the wilderness, of cleansing leprosy, whatever links may be deficient in the traditional record of particular events. Or, let us suppose one to be uncertain, whether our LORD were born of the house and lineage of David, or of the tribe of Levi, and even to be driven to conclude that the genealogies of Him have little historic value; nevertheless, in idea, JESUS is both Son of David and Son of Aaron, both Prince of Peace and High Priest of our profession; as He is, under another idea, though not literally, 'without father and without mother.' And He is none the less Son of David, Priest Aaronical, or Royal Priest Melchizedecan, in idea and spiritually, even if it be unproved whether He were any of them in historic fact. In like manner it need not trouble us, if, in consistency, we should have to suppose both an ideal origin and to apply an ideal meaning to the birth in the city of David, and to other circumstances of the infancy. So, again, the incarnation of the divine IMMANUEL remains, although the angelic appearances which herald it in the narratives of the Evangelists may be of ideal origin according to the conceptions of former days. The ideologian may sometimes be thought sceptical, and be sceptical or doubtful, as to the historical value of related facts; but the historical value is not always to him the most important; frequently it is quite secondary. And, consequently, discrepancies in narratives, scientific difficulties, defects in evidence, do not disturb him as they do the literalist."

Essay VII. p. 423: —

“Is it a mere chimera that the different sections of Christendom may meet on the common ground of the New Testament? Or that the individual may be urged by the vacancy and unprofitableness of old traditions to make the Gospel his own—a life of CHRIST in the soul, instead of a theory of CHRIST which is in a book or written down?”

¹ Article
II.

F. — *Divinity of Christ.*¹

Essay VII. p. 352: —

“An English commentator who, with Lachman and Tischendorf, supported also by the authority of Erasmus, ventures to alter the punctuation of the doxology in Romans ix. 5 (‘Who is over all GOD blessed for ever’) hardly escapes the charge of heresy.”^a

² Article
XI.

G. — *Redemption.*²

Essay VII. p. 361: —

“Lastly, the justice of GOD ‘who rewardeth every man according to his works,’ and the Christian scheme of redemption has been staked on two figurative expressions of St. Paul to which there is no parallel in any other part of Scripture (1 Corinthians xv. 22; ‘For as in Adam all die, even so in CHRIST shall all be made alive,’ and the corresponding passage in Romans v. 12); notwithstanding the declaration of the Old Testament as also of the

^a See Locke’s Paraphrase of Rom. ix. 5.

New, 'Every soul shall bear its own iniquity,' and 'neither^a this man sinned nor his parents.'"

H. — *Satisfaction for Sin.*¹

¹ Article
XI.

Essay II. p. 80: —

"Why may not justification by faith have meant the peace of mind, or sense of Divine approval, which comes of trust in a righteous GOD, rather than a fiction of merit by transfer?"

Essay II. p. 87: —

"Salvation from evil through sharing the Saviour's spirit, was shifted into a notion of purchase from GOD through the price of His bodily pangs. The deep drama of heart and mind became externalised into a commercial transfer, and this effected by a form of ritual."

I. — *Personality of the Holy Ghost.*²

² Article
V. Atha-
nasian
Creed.

Essay VII. p. 359: —

"4, the Personality of the HOLY SPIRIT."

Ibid. p. 360: —

"4. In the fourth example the words used are mysterious (John xiv. 26; xvi. 15), and seem to come out of the depths of a divine consciousness; they have sometimes, however, received a more exact meaning than they could truly bear; what is spoken in a figure is construed with the severity of a logical statement, while passages of an opposite tenor are overlooked or set aside."

^a *Sic* in orig.

¹ Articles
IX. X.

K. — *The Fall.*¹

Essay II. p. 88 : —

“ The fall of Adam represents with him ideally the circumscription of our spirits in limits of flesh and time, and practically the selfish nature with which we fall from the likeness of God, which should be fulfilled in man.”

Essay IV. p. 154 : —

“ First, if our traditions tell us, that they are involved in the curse and perdition of Adam, and may justly be punished hereafter individually for his transgression, not having been extricated from it by saving faith, we are disposed to think, that our traditions cannot herein fairly declare to us the words and inferences from Scripture ; but if on examination it should turn out that they have, we must say, that the authors of the Scriptural books have, in those matters, represented to us their own inadequate conceptions, and not the mind of the Spirit of God ; for we must conclude with the Apostle, ‘ Yea, let God be true and every man a liar.’ ”

Essay VI. p. 328 : —

“ In this way we should be forced back to the old orthodox doctrine of the chronic impotence of reason, superinduced upon it by the Fall ; a doctrine which the reigning orthodoxy had tacitly renounced.”

² Article
IX.

L. — *Original Sin.*²

Essay II. p. 86 : —

“ Holy baptism was at first preceded by a vow, in

which the young soldier expressed his consciousness of spiritual truth; but when it became twisted into a false analogy with circumcision, the rite degenerated into a magical form, and the Augustinian notion of a curse inherited by infants was developed in connection with it."

Essay II. p. 88 : —

"He evidently could not state Original Sin in so exaggerated a form as to make the design of God altered by the first agents in His creation, or to destroy the notion of moral choice and the foundation of ethics."

M. — *Descent from Adam*.¹

¹ Article
IX.

Essay III. p. 139 : —

"Yet it is now acknowledged under the high sanction of the name of Owen, that 'creation' is only another name for our ignorance of the mode of production; and it has been the unanswered and unanswerable argument of another reasoner that new species *must* have originated *either* out of their inorganic elements, *or* out of previously organised forms; *either* development *or* spontaneous generation *must be* true: while a work has now appeared by a naturalist of the most acknowledged authority, — Mr. Darwin's masterly volume on *The Origin of Species* by the law of 'natural selection,'—which now substantiates on undeniable grounds the very principle so long denounced by the first naturalists,—*the origination of new species by natural causes*: a work which must soon bring about an entire revolution of opinion in favour of the grand principle of the self-evolving powers of nature."

Essay IV. p. 201-2 : —

“ Thus some may consider the descent of all mankind from Adam and Eve as an undoubted historical fact; others may rather perceive in that relation a form of narrative, into which in early ages tradition would easily throw itself spontaneously. Each race naturally—necessarily, when races are isolated—supposes itself to be sprung from a single pair, and to be the first, or the only one, of races. Among a particular people this historical representation became the concrete expression of a great moral truth—of the brotherhood of all human beings, of their community, as in other things, so also in suffering and in frailty, in physical pains and in moral ‘corruption.’ And the force, grandeur, and reality of these ideas are not a whit impaired in the abstract, nor indeed the truth of the concrete history as their representation, even though mankind should have been placed upon the earth in many pairs at once, or in distinct centres of creation. For the brotherhood of men really depends, not upon the material fact of their fleshly descent from a single stock, but upon their constitution, as possessed in common of the same faculties and affections, fitting them for mutual relation and association; so that the value of the history, if it were a history strictly so called, would lie in its emblematic force and application. And many narratives of marvels and catastrophes in the Old Testament are referred to in the New, as emblems, without either denying or asserting their literal truth—such as the destruction of Sodom and Gomorrah by fire from heaven, and the Noachian deluge. And especially if we bear in mind the existence of such a school as that which produced Philo, or even the

author of the Epistle to the Hebrews, we must think it would be wrong to lay down, that whenever the New Testament writers refer to Old Testament histories, they imply of necessity that the historic truth was the first to them. For their purposes it was often wholly in the background, and the history, valuable only in its spiritual application. The same may take place with ourselves, and history and tradition be employed emblematically, without, on that account, being regarded as untrue. We do not apply the term 'untrue' to parable, fable, or proverb, although their words correspond with ideas, not with material facts; as little should we do so, when narratives have been the spontaneous product of true ideas, and are capable of reproducing them."

Essay VII. p. 349: —

"It is true that there is a class of scientific facts with which popular opinions on theology often conflict, and which do not seem to conform in all respects to the severer conditions of inductive science: such especially are the facts relating to the formation of the earth and the beginnings of the human race. But it is not worth while to fight on this debatable ground a losing battle in the hope that a generation will pass away before we sound a last retreat. Almost all intelligent persons are agreed that the earth has existed for myriads of ages; the best informed are of opinion that the history of nations extends back some thousand years before the Mosaic chronology; recent discoveries in geology may perhaps open a further vista of existence for the human species, while it is possible, and may one day be known, that mankind spread not from one but from many centres over the globe; or, as others say, that the supply of links

which are at present wanting in the chain of animal life may lead to new conclusions respecting the origin of man."

N. — *Holy Baptism*.¹

¹ The Min-
istration
of Public
Baptism.
Article IX.

Essay II. p. 86: —

"Holy baptism was at first preceded by a vow, in which the young soldier expressed his consciousness of spiritual truth; but when it became twisted into a false analogy with circumcision, the rite degenerated into a magical form, and the Augustinian notion of a curse inherited by infants was developed in connection with it."

Essay VII. p. 369: —

"Or, once more, supposing the passage of the Red Sea to be regarded not merely as a figure of baptism, but as a pre-ordained type, the principle is conceded; there is no good reason why the scarlet thread of Rahab should not receive the explanation given to it by Clement."

² Article
VIII.

O. — *Authority of the Creeds*.²

Essay I. p. 44: —

"We can acknowledge the great value of the forms in which the first ages of the Church defined the truth, and yet refuse to be bound by them; we can use them, and yet endeavour to go beyond them, just as they also went beyond the legacy which was left us by the Apostles."

Essay IV. p. 166: —

"It is very customary to attribute the necessity of

stricter definitions of the Christian creed from time to time to the rise of successive heresies. More correctly, there succeeded to the fluid state of Christian opinion in the first century after CHRIST, a gradual hardening and systematising of conflicting views; and the opportunity of reverting to the freedom of the Apostolic and immediately succeeding periods, was finally lost for many ages by the sanction given by Constantine to the decisions of Nicæa."

Essay VII. p. 343:—

"Again, the language in which our Saviour speaks of his own union with the Father is interpreted by the language of the creeds."

P. — *Athanasian Creed*.¹

¹ Article
VIII.

Essay IV. p. 150:—

"One unhappy creed."

Essay VII. p. 366:—

"When maintaining the Athanasian doctrine of the Trinity, we do not readily recall the verse, 'of that hour knoweth no man, no, not the angels of GOD, *neither the Son, but the Father.*'"

Q. — *Nature of the Creeds*.

Essay VII. p. 353:—

"Now the Creeds are acknowledged to be a part of Christianity."

But in p. 367 it is said,

“The language of creeds and liturgies, as well as the ordinary theological use of terms, exercises a disturbing influence on the interpretation of Scripture.”

¹ Article
XX.

R. — *Authority of the Church.*¹

Essay I. p. 41 : —

“In fact, the Church of the Fathers claimed to do what not even the Apostles had claimed—namely, not only to teach the truth, but to clothe it in logical statements, and that not merely as opposed to then prevailing heresies (which was justifiable), but for all succeeding time.”

Essay VI. p 297 : —

“In the present day when a godless orthodoxy threatens, as in the 15th century, to extinguish religious thought altogether, and nothing is allowed in the Church of England but the formulæ of past thinkings, which have long lost all sense of any kind, it may seem out of season to be bringing forward a misapplication of common-sense in a bygone age.”

Essay VI. p. 290 : —

“The Reformation had destroyed the authority of the Church upon which Revelation had so long rested. The attempt of the Laudian divines to substitute the voice of the national Church for that of the Church universal had met with only very partial and temporary success. When the Revolution of 1688 introduced the freedom of the press and a general toleration, even that artificial

authority which, by ignoring non-conformity, had produced an appearance of unity, and erected a conventional standard of truth and falsehood, fell to the ground. The old and venerated authority had been broken by the Reformation. The new authority of the Anglican establishment had existed in theory only, and never in fact, and the Revolution had crushed the theory, which was now confined to a small band of non-jurors."

Essay VI. p. 328 : —

"Church-authority was essayed by the Laudian divines, but was soon found untenable, for on that footing it was found impossible to justify the Reformation and the breach with Rome."

Essay VII. p. 343 : —

"It is better to close the book than to read it under conditions of thought which are imposed from without. Whether those conditions of thought are the traditions of the Church, or the opinions of the religious world—Catholic or Protestant—makes no difference. They are inconsistent with the freedom of the truth and the moral character of the Gospel."

Having thus examined the book under the third head of examination also—that is to say, whether specific passages be found in the book, being parts of the argument of the several treatises, which deny, contradict, or disparage the Inspiration and Authority of, or are, generally, contrary to, Holy Scripture, and which are, in other respects also,

contrary to the doctrines of the Church of England, as these have been set forth in her Book of Common Prayer and Administration of the Sacraments, and in her Articles :

I conclude,—

That specific passages, as above cited, are found in the book which deny, &c. (as above).

I conclude, further, of the book generally : —

1. That although its teaching has a certain admixture of truth, this is, nevertheless, either so imperfectly or so obscurely stated under many contradictory aspects, and is so overlaid with error and false principles in respect of the relations of human reason and knowledge to Divine Revelation, as to render the book more injurious to true religion than if it had been written with the avowed purpose either of undermining generally the foundations of faith, or of denying or disparaging particular doctrines of the Faith.

2. That the book reproduces and affirms, under a particular form, the deistical position, as this is stated, Essay VI. pp. 257-8, viz.: that “given doctrines or miracles” must be rejected as being not “conformable to reason.”

3. That the book, although presenting many

indications of religious earnestness, is full of temptation, of a character very seductive, not only to young and ardent minds but, to all minds which are unduly disposed to self-reliance; and that, as such, it calls in an especial manner for exposure and warning.

4. That, with one exception, the "Essays and Reviews" of which the book is composed, have been written by men who, as ministers of the Church of England, have come under the most solemn obligations to accept, as the basis and the rule of all their teaching, those very things which, in this book, they disparage or deny.

THE END.

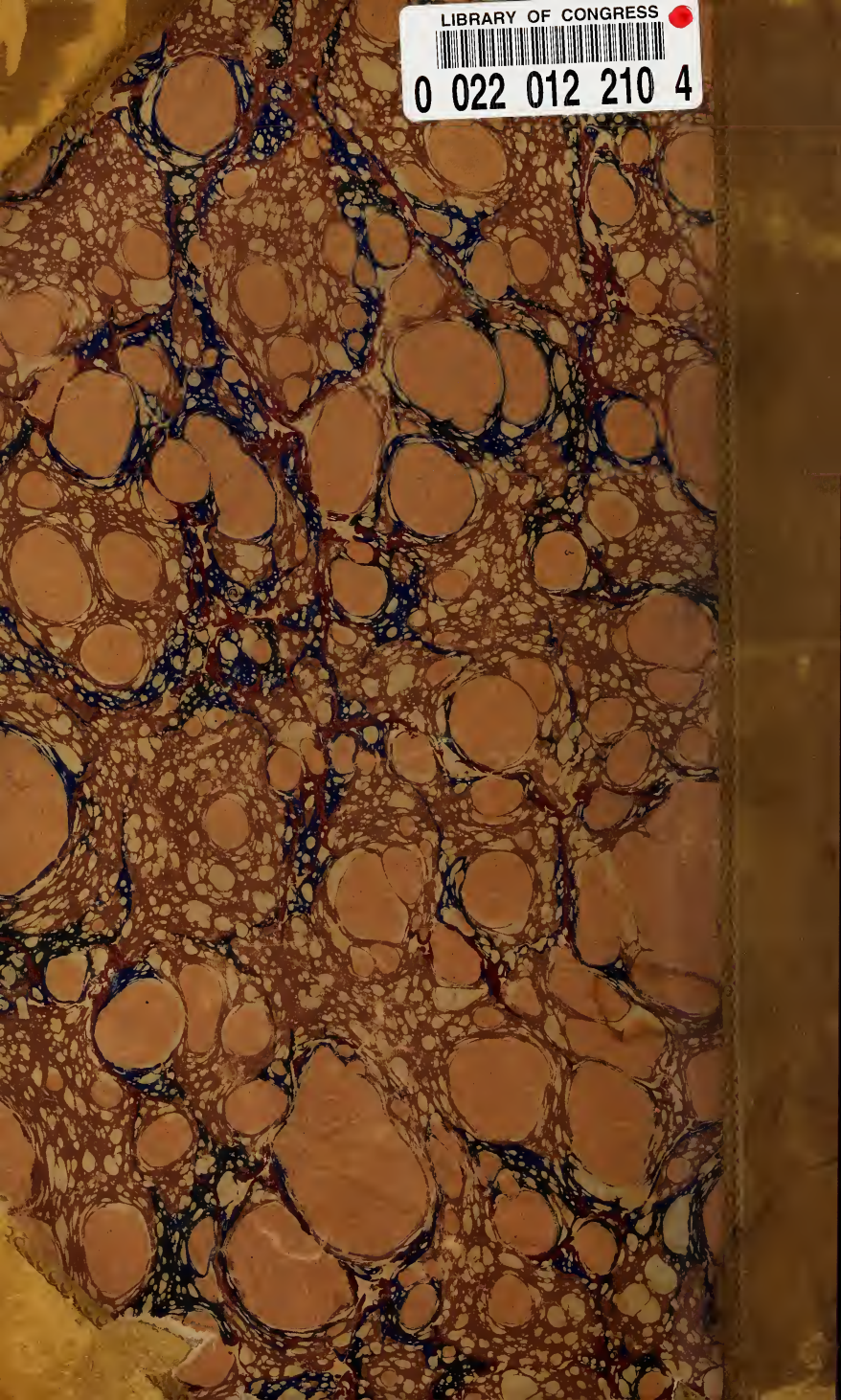
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